



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

The Harklean version of the Epistle to the Hebrews, chap. ...

Robert Lubbock
Bensly

* 100
B. 100

Handwritten text, possibly a signature or name, appearing in the upper middle section of the page.

26

9251

Handwritten text at the bottom right, including a line that appears to be "The State of" and a large asterisk followed by "OIL".

THE HARKLEAN VERSION
OF
THE EPISTLE TO THE HEBREWS
CHAP. XI. 28—XIII. 25.

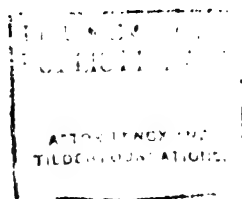
*Printed on the occasion of the Eighth International Congress of
Orientalists held at Stockholm and Christiania, Sept. 1889.*

9131

**London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.**



**Cambridge: DEIGHTON, BELL AND CO.
Leipzig: F. A. BROCKHAUS.**



p. 1 k

THE HARKLEAN VERSION

OF

THE EPISTLE TO THE HEBREWS ✓

CHAP. XI. 28—XIII. 25.

NOW EDITED FOR THE FIRST TIME WITH INTRODUCTION
AND NOTES ON THIS VERSION OF THE EPISTLE.

BY

ROBERT L. BENSLY,

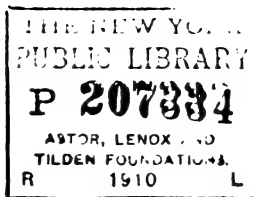
SENIOR FELLOW OF GONVILLE AND CAIUS COLLEGE AND LORD ALMONER'S
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1889 ✓

[All Rights reserved.]

p v w



Cambridge :

**PRINTED BY C. J. CLAY, M.A. AND SONS,
AT THE UNIVERSITY PRESS.**

INDEX.

	PAGE
Facsimile <i>To face the Title</i>	
Introduction	7
Collation of MSS. with White's edition of the Epistle	11
Extract from a Massoretic MS. of the Brit. Museum	17
<u>Notes</u>	<u>19</u>

ERRATA.

In Chap. XII. 26, *for*  *read* .

Page 8, line 6, *for* 'Diatesseron' *read* 'Diatessaron'.

„ 25, „ 8, *for* 'and τοιοῦτος' *read* 'and τοσοῦτος'.

ERRATA.

In chap. xii. 13 *for*  *read* .

A division should be marked between lines 21 and 22 of p. .

THE NEW YORK
PUBLIC LIBRARY
P 207334
ASTOR, LENOX AND
TILDEN FOUNDATION
1919

INDEX.

	PAGE
Facsimile <i>To face the Title</i>	
Introduction	7
Collation of MSS. with White's edition of the Epistle	11
Extract from a Massoretic MS. of the Brit. Museum	17
Notes	19
Ὑπόθεσις of Euthalius	27
Κεφάλαια of Euthalius	28
Harklean version of Hebr. xi. 28—xiii. 25	u
Subscription	p
Colophon	x
Ὑπόθεσις of Euthalius (Syr.)	3
Κεφάλαια of Euthalius (Syr.)	r
Lessons	q
Notice on the history of the MS.	3

ERRATA.

In chap. xii. 13 for κλακ read κλακ.

A division should be marked between lines 21 and 22 of p. x.

INTRODUCTION.

IN editing the latter portion of the *Harklean* or so-called *Philoxenian* version^a Prof. White had to rely solely on the *Ridley MS.* (No. 333, Library of New College, Oxford), which breaks off at the end of verse 27 of the eleventh chap. of the *Epistle to the Hebrews*. In spite of the large additions which have since been made to the stock of *Syriac MSS.* in European Libraries, this *MS.* remained the only authority (if we except certain *Lectionaries* not yet accurately examined) for the *Epistles* of *St Paul* (including the *Epistle to the Hebrews*)^b. In 1876, however, the University Library of Cambridge purchased at the sale of the books of the late *Jules Mohl* a complete copy of the *Harklean* version^c, from which I now publish the concluding chapters of the *Epistle to the Hebrews*. This *MS.*, now classed as *Add. 1700*, is in oriental binding of red leather and consists of 216 parchment leaves, 9½ inches by 6½, with two columns of 37 to 40 lines on each page. The text is clearly written but without vowels, asterisks, obeli or marginal readings. At the beginning of the volume there are three tables of lessons, one for each of the three Classes under which the books are grouped, viz.:

^a *Actuum Apostolorum et Epistolarum tam Catholicarum quam Paulinarum versio Syriaca Philoxeniana ex Codice MS. Ridleiano in Bibl. Coll. Nov. Oxon. reposito nunc primum edita cum interpretatione et annotationibus Josephi White, S.T.P. Ling. Arab. apud Oxonienses Prof. Tom. i. Actus Apost. et Epist. Cath. Oxonii 1799, Tom. ii. Epist. Paul. Oxonii 1808.*

^b The existence of *MSS.* where the *Hkl.* version of the Gospels is followed by the *Pesh.* of the other books (as in *MS. 334*, New Coll. Oxford, and *Add. 17,124 Brit. Mus.*) seems to indicate that there was, even in early times, a difficulty in procuring copies of the *Hkl.* version of the latter portion of the *N. T.*

^c No. 1796, *Catalogue de la Bibliothèque Orientale* de feu *M. J. Mohl*, Paris, 1876.

I. The Gospels with the customary subscription, giving the date of their translation in the days of Philoxenus, A.D. 508, and of their recension based on three MSS. (as in the case of the Cod. Angelicus, Vat. 271 and 272, and Add. MS. 1903, Univ. Libr. Cambr.^a) by Thomas of Harkel at the Enaton of Alexandria A.D. 616. This division concludes with a Diatesseron of the Passion of our Lord^b.

II. The Acts of the Apostles with the seven Cath. Epistles and a subscription similar to that printed by White. Then follows the unique copy of a Syriac translation of the two epistles of Clement of Rome, which was probably made in the school of Jacob of Edessa.

III. The Epistles of St Paul (ending with the Epistle to the Hebrews). Then follow, as here printed: (1) a subscription referring to an autograph of Pamphilus as the original textual authority for this division, and to two Gk. MSS. as the basis of the present revision; (2) the Colophon which states that the MS. was completed A. Gr. 1481 [A.D. 1170] in the little convent of Mar Šaliba on the holy mountain of Edessa at the expense of Rabban Basil called Bar Michael of Edessa, so that he might have it for study and spiritual meditation and profit both of soul and body. The name of the scribe is Sahda of Edessa.

^a A copy made by H. Petermann from a MS. dated A. Gr. 1521 (A.D. 1210), who states in his 'Reisen im Orient' (1860), vol. i. p. 127, that the Matrân of the Jacobites in union with the Church of Rome at Damascus lent him this MS. to make a copy, not being allowed to sell it, because a similar MS., about a century earlier, described (in vol. ii. p. 12) as containing the New Test. in the H̄kl. version, had disappeared during the persecution of the Christians at Aleppo, in 1850, having been either burnt or sold to an Englishman. If we consider the great rarity of MSS. of the H̄kl. version containing more than the four Gospels, it seems not improbable that this Aleppo MS. is identical with that which forms the basis of the present publication. This presumption is strengthened by comparing the dates of the two MSS. A.D. 1170 and A.D. 1210. How Professor Mohl became possessed of our MS. is not known, but a suggestion has been made that it was presented to him by a traveller.

^b Beginning thus: 'But when it was evening (Matt. xxvi. 20) he sat down and the twelve Apostles with him (Luke xxii. 14), and as they were eating' etc. (Matt. xxvi. 21). It differs from that contained in Add. MS. 1903, Univ. Libr. Cambr., which begins with 'Now the feast of unleavened bread drew nigh' etc. (Luke xxii. 1-7).



It is interesting to record here an incident in the history of this MS. about a century after it was written: On fol. 11. r. there is a notice, partially obliterated, the substance of which is repeated on fol. 1. r., to the effect that this MS. after the capture of Cilicia by the Tatars (or Huns) came to Sebaste or Sebastia (Siwâs), the city of the Martyrs^a, where it was redeemed and set at liberty like a slave by Rabban Daniel bar Hannun who presented it to the Church of Mar Theodorus in that city A. Gr. 1595 (A.D. 1284)^b.

To give a certain completeness to my work I have printed the *Ἑπόθεσις* and the *Κεφάλαια* of Euthalius in Greek and Syriac together with the lessons as rubricated in the text.

I have also collated the Epistle as edited by White with the two existing MSS., and chap. viii. 3 to ix. 10 with a Lectionary in the Brit. Museum.

To this I have appended an extract from a Massoretic MS. of the Brit. Museum bearing on the *Ḥḵl.* of this Epistle.

The main object of my notes is to determine as accurately as possible the readings attested by this version.

^a A view of the interior of the monastery of the 40 martyrs at Siwâs is given in *Travels and Researches in Asia Minor etc.*, by W. F. Ainsworth, vol. II. p. 1.

See also: *Missionary Researches in Armenia*, by Eli Smith and H. G. O. Dwight, p. 45.—*Notes from Nineveh*, by J. P. Fletcher, vol. I. p. 103.—*The Nestorians and their rituals*, by G. P. Badger, vol. I. p. 29.—*Asia Minor*, by H. J. van Lennep, vol. II. p. 57.

^b In a later notice written over the foot of the obliterated col. (fol. 11. r.), Yuhannan called also Stephanos of Beth Severina, bar Yeshua', bar Behnam claims to be possessor of this MS.

COLLATION OF THE MSS.

OF

THE HARKLEAN VERSION OF THE EPISTLE TO THE HEBREWS WITH WHITE'S EDITION.

C=Add. MS. 1700, University Library, Cambridge.

O=No. 383, Library of New College, Oxford.

L=Add. MS. 12,139, British Museum, London (for Chap. VIII. 3—IX. 10).

Wh.=The text as edited by Jos. White.

TITLE.

+ ܠܠܝܠܐ ܡܠܐܟܐ C.

CHAPTER I.

3. ܡܢ inserted above line O.
7. ܕܠܐ O Wh., ܐܠܐ O.
9. ܠܐܡܠܝܟܐ C Wh., ܡܠܐܟܐ O.

CHAPTER II.

1. ܕܡܠܝܟܐ C Wh., ܕܡܠܝܟܐ O.—ܡܠܝܟܐ .ܕܡܠܝܟܐ
O marg. (given incorrectly by Wh. as ܡܠܝܟܐ).
2. ܠܡܠܝܟܐ ܕܡܠܝܟܐ O (παράκοη).
3. ܝܝܕܝܢ C Wh., ܐܝܝܕܝܢ O.
4. ܠܡܠܝܟܐ C, ܠܡܠܝܟܐ (ܐ added above line) O.
5. ܠܡܠܝܟܐ C, ܠܡܠܝܟܐ O.
7. ܠܡܠܝܟܐ O, ܠܡܠܝܟܐ O (cf. ver. 9).
9. ܠܡܠܝܟܐ O, ܐ inserted later in C.

10. **ṣṣṣṣ** O, **ṣṣṣṣ** C.
 13. **ṣṣṣṣ** O, **ṣṣṣṣ** C.
 15. : **ṣṣṣṣ** O, : **ṣṣṣṣ** C.

CHAPTER III.

4. **ṣṣ** O, **ṣṣṣ** C (as Pesh.).
 8. **ṣ ṣ ṣṣṣṣṣ**, A blank space at end of line is so filled up in O.
 10. **ṣṣ** C Wh., om. O.
 15. **ṣṣṣṣṣ** C cf. ver. 8, **ṣṣṣṣ** O.
 16. ... **ṣṣṣṣ ṣṣṣ** O (*τίτες γαρ...*), **ṣṣṣ ṣṣṣ** (ṣ written above the 1st word) O.—**ṣṣṣ ṣṣ** C O.

CHAPTER IV.

2. **ṣṣ** C O.
 3. **ṣṣṣṣṣ** C.
 7. **ṣṣṣ** before **ṣṣṣ** O, om. C.
 14. **ṣṣṣ** **ṣṣ ṣṣṣ** C, **ṣṣṣ** **ṣṣ** O.

CHAPTER V.

4. **ṣṣ** C Wh., **ṣṣ** O.
 5. **ṣ** deleted before **ṣṣṣṣ** O.—**ṣṣṣṣ** (ṣ prefixed pr. m.) O, **ṣṣṣṣ** C.
 8. **ṣṣ ṣṣṣ** O, **ṣṣṣṣ ṣṣ** with signs of transposition O.
 11. **ṣṣṣṣ** marg. **ṣṣṣṣ** O (not **ṣṣṣṣ** as Wh.).
 12. ✕ **ṣṣṣṣṣṣ** O marg. (not **ṣṣṣṣṣṣ** as Wh.).—**ṣṣṣṣṣ** C, **ṣṣṣṣṣ** O.
 14. **ṣṣṣṣṣ** C.

CHAPTER VIII.

1. אלהם C.
3. לואם C (*δωρά τε*), לואם O L.
4. א C O L, א Wh.—לואם לואם (signa transp.) L.
5. לואם L.
6. לואם O L, לואם C.—לואם O L, לואם O.—לואם O L, לואם C.
7. אל C O, אל L.
8. לואם (bis) C, לואם (1°) לואם (2°) L.
9. לואם לואם O L, לואם C, לואם לואם Wh.—לואם O, לואם L.
10. לואם C, לואם O L.
לואם C L.—לואם L.
11. לואם L.—לואם L.













CHAPTER IX.

1. לואם C O L (*τό τε* was read as *τότε*).
3. לואם C L, לואם לואם O.—
לואם לואם C O, on margin : לואם O.
4. לואם C O L, לואם Wh.—לואם C L.—
לואם O L, לואם C.—
לואם O L, Add. MSS. 7183, 12,178, לואם
C, לואם on margin O L.—
לואם C O, לואם L.—
לואם C, לואם O L.
5. לואם O L, לואם C.—Om. לואם L.—
לואם C L, לואם O.
10. Om. לואם L.
12. לואם O, לואם C.











































13. $\text{K} \text{K} \text{K}$ C, $\text{K} \text{K} \text{K}$ O.
15. $\text{K} \text{K} \text{K}$ C.— $\text{K} \text{K} \text{K}$ C.
16. $\text{K} \text{K} \text{K}$ O, $\text{K} \text{K} \text{K}$ C.— $\text{K} \text{K} \text{K}$ C O.
17. $\text{K} \text{K} \text{K} \text{K} \text{K}$ C, om. O.—
 $\text{K} \text{K} \text{K} \text{K} \text{K}$ C, $\text{K} \text{K} \text{K} \text{K} \text{K}$ O,
 $\text{K} \text{K} \text{K} \text{K} \text{K}$ [] Wh.— $\text{K} \text{K} \text{K}$ O, $\text{K} \text{K} \text{K}$ O.
19. $\text{K} \text{K} \text{K}$ C, cf. Add. MSS. 7183, 12,178, apparently $\text{K} \text{K} \text{K}$
 altered to $\text{K} \text{K} \text{K}$ O.
20. $\text{K} \text{K} \text{K}$ C.— $\text{K} \text{K} \text{K}$ C O.
22. $\text{K} \text{K} \text{K}$ ($\text{K} \text{K}$ deleted) O.
23. $\text{K} \text{K} \text{K}$ C.— $\text{K} \text{K} \text{K}$ C O.
24. $\text{K} \text{K} \text{K}$ C, $\text{K} \text{K} \text{K}$ O.
26. $\text{K} \text{K} \text{K}$ O, $\text{K} \text{K} \text{K}$ C.— $\text{K} \text{K} \text{K}$ C.—
 $\text{K} \text{K} \text{K}$ C, $\text{K} \text{K} \text{K}$ O.
28. $\text{K} \text{K} \text{K}$ C O, $\text{K} \text{K} \text{K}$ Wh.

CHAPTER X.

1. $\text{K} \text{K} \text{K}$ C, $\text{K} \text{K} \text{K}$ O.
6. $\text{K} \text{K} \text{K}$ O.— $\text{K} \text{K} \text{K}$ C, $\text{K} \text{K} \text{K}$ O.
9. $\text{K} \text{K}$ C O.
12. $\text{K} \text{K} \text{K} \text{K} \text{K}$ C (with points marking the order
 of the words as they stand in O).
14. $\text{K} \text{K}$ C, $\text{K} \text{K}$ O.
16. $\text{K} \text{K} \text{K}$ C.—
 $\text{K} \text{K} \text{K}$ O, $\text{K} \text{K} \text{K}$ C.—
 $\text{K} \text{K} \text{K}$ C O.
19. $\text{K} \text{K}$ C, om. O.
22. $\text{K} \text{K} \text{K}$ O, $\text{K} \text{K} \text{K}$ C.

23.  C.
 25.  C,  O.
 27.  O,  C.
 29.  C.
 34.  margin *πραξις* O (a mistake for *υπαρξις*). See margin, Acts ii. 45.—
 C,  O.
 35.  O,  C.
 37. Om.  C.

CHAPTER XI.

6.  C.
 7.  C Wh., om. O.
 8.   C, om. O.   Wh. incorrectly.
 9.  C O.
 10.  C,  O.
 11.   }  } O margin (the latter omitted
 ✠  }  (sic) }
 by Wh.).
 13. ( )  C,  written below the line O.
 15.  C O (*a* evanescent in O),  Wh.
 16.  C,   O.—
    C,
 ✠     O.
 20.  O margin.

 24.    C,   margin M E Γ A C

 Γ ENOMENON O.
 25.  C,  O.
 26.  O, om. C.

	<u>כְּחֵמֶיךָ כְּחֵמֶיךָ*</u>
	<u>חֵלֶל אֶת כְּחֵמֶיךָ</u>
	<u>אֶת אֶתְחֵלֶל</u>
	<u>כְּחֵלֶל חֵלֶל</u>
Philem. 2 Hebr. ii. 9	חֵלֶל אֶתְחֵלֶל
vi. 19	חֵלֶל אֶתְחֵלֶל
	חֵלֶל אֶתְחֵלֶל
	חֵלֶל אֶתְחֵלֶל
vii. 23	חֵלֶל אֶתְחֵלֶל
	חֵלֶל אֶתְחֵלֶל
ix. 4	חֵלֶל אֶתְחֵלֶל
ix. 19	חֵלֶל אֶתְחֵלֶל
	חֵלֶל אֶתְחֵלֶל
xi. 37	חֵלֶל אֶתְחֵלֶל
	חֵלֶל אֶתְחֵלֶל

* From Brit. Mus. Add. MS. 12,178, fol. 216, v. col. 1. Add. MS. 7183, fol. 101, v. col. 2, contains 8 of these passages in an abridged form (all exc. ii. 9 and vii. 23). The variants are xi. 37 חֵלֶל אֶתְחֵלֶל, xii. 21 חֵלֶל אֶתְחֵלֶל, xiii. 19 חֵלֶל אֶתְחֵלֶל; The Commentary of Bar Hebræus contains ii. 9 (beginning with חֵלֶל, as quoted also in the Com. of Bar Salibi Bod. Or. 560), vi. 19, xi. 37, xii. 8 (omitting חֵלֶל אֶתְחֵלֶל) and xii. 21 (with the Ethpa. form as in Add. MS. 7183).

B.

C

- xii. 8 אָתָּה. אֵיךְ תִּשְׁפָּט
 אֲשֶׁר־עָלֶיךָ. הֵלַל חַסְדְּךָ.
- xii. 21 אֲשֶׁר־אֵלֶיךָ אֲשֶׁר־אֵלֶיךָ
 אֲשֶׁר־אֵלֶיךָ אֲשֶׁר־אֵלֶיךָ.
- xiii. 5 אֲשֶׁר־אֵלֶיךָ אֲשֶׁר־אֵלֶיךָ
 אֲשֶׁר־אֵלֶיךָ אֲשֶׁר־אֵלֶיךָ.
- xiii. 19 אֲשֶׁר־אֵלֶיךָ אֲשֶׁר־אֵלֶיךָ
 אֲשֶׁר־אֵלֶיךָ אֲשֶׁר־אֵלֶיךָ
 אֲשֶׁר־אֵלֶיךָ אֲשֶׁר־אֵלֶיךָ
 אֲשֶׁר־אֵלֶיךָ אֲשֶׁר־אֵלֶיךָ.

NOTES ON THE HARKLEAN VERSION OF THE EPISTLE TO THE HEBREWS.

TITLE.

Tischendorf has 'syr' ep. Pauli ad Hebr.' This ascription of the authorship to St Paul is merely taken from the Latin title in White's edition. It is not found in White's Syr. title, which is correctly printed from Cod. O, but it now appears in Cod. C.

CHAPTER I.

3. *φέρων τε*] **ܦܪܐܬܐ**. Examples of **ܦܪܐ** for *τε* (where *δε* is not recorded as a variant) are rare. Cf. Acts ix. 29; xv. 4; xxi. 30.

ܦܪܐܬܐ marg. **ܡܢܐܬܐ ܡܠܟܐ ܕܡܪܝܢܐ** O. Cf. marg. *διοικῶν, κυβερνῶν, οἰκονομῶν*. Euth. var. lect. ed. Zacag.

δι' ἑαυτοῦ (*αὐτοῦ*)] **ܡܠܐ ܡܢܐ**. Cf. Nöld., Syr. Gram. p. 158. It is the usual form in the Hkl. In 2 Cor. i. 19 we have **ܡܠܐ ܡܢܐ ܡܠܐ ܡܢܐ**.

14. In the Hkl. *σωτηρία* = **ܣܘܬܝܪܝܐ** (exc. Jude 3), *σωτήρ* = **ܣܘܬܝܪܐ** always.

CHAPTER II.

1. *δεῖ* = **ܡܢܐ** always in Hkl. except Mat. xxvi. 35 and the parallel passage, Mark xiv. 31. Cf. marg. in Luke xxiv. 7. The equivalents in the Pesh. are generally **ܡܠܐ** and **ܡܢܐ** but in this epistle **ܡܢܐ**.

τοῖς ἀκουσθεῖσιν] **ܡܠܐ ܡܢܐ ܡܠܐ ܡܢܐ**, not, as White, 'ad ea quae audita sunt' but 'to those who have been heard'. **ܡܠܐ ܡܢܐ ܡܠܐ ܡܢܐ** O marg. Cf. Chrys. 'Μήποτε, φησὶ, παραρρυνώμεν, τουνέστι, μήποτε ἀπολώμεθα, μὴ ἐκπέσωμεν.'

2. Cod. O gives here and in Chap. VII. 3. 26 (cf. the various readings) instances of the accent called ܐܬܝܬܐ (from *ὑφέν*, according to its correct etymology) or ܐܬܝܬܐ (from a fancied derivation of *ὑφέν* from *ὑφαίνω*). See Phillips, A letter by Mar Jacob, Bishop of Edessa, &c., pp. 25, 55, 82, 83, 92. Baethgen, *Syr. Gram.* des Mar Elias von Tirhan, p. 53. Duval, *Gram. Syr.* p. 158.

3. ܕܘܬܝܣ = 'ܐ ܐܬܐ ܕܐܢ generally in H_{kl}.; sometimes we find the curiously literal translation 'ܐ ܐܬܐ ܕܐܢ, e.g. Mat. xxi. 33; Mark viii. 34; Luke xiv. 27, xxiii. 19; Jac. ii. 10.

ὑπὸ τοῦ κ. ὑπὸ τῶν, H_{kl}., cf. Pesh. In the Syr. of the Ὑπόθεσις ὑπὸ τοῦ κ. διὰ τῶν.

ܐܬܝܬܐ O and Syr. of the Ὑπόθεσις. The erroneous pl. is probably a reminiscence of the Pesh., where there is a pl. subject.

4. ποικίλος = ܐܬܝܬܐ H_{kl}. always; = ܐܬܝܬܐ Pesh. (exc. 1 Pet. iv. 10).

8. 'τὰ πάντα: syr^{utr}. ante ὑποτάξαι pon.' Tisch. This is incorrect with regard to the H_{kl}. which observes the usual order.

10. ܐܬܝܬܐ. The addition of this expression shows that the translator referred δι' ὧν to Christ.

CHAPTER III.

6. We may safely assign the reading *ἐάντε* (not *ἐάν*) to the H_{kl}., although Tisch. and Treg. have not ventured to do so. For 'ܐ ܐܬܐ is never used in this version for the simple *ἐάν*, whereas it stands for *ἐάντε* in Hebr. vi. 3 and for *εἴτε* in Rom. viii. 9, 17; 1 Cor. xv. 15; 2 Thess. i. 6; 1 Pet. ii. 3.

14. *γεγόναμεν τοῦ Χριστοῦ*, H_{kl}.

16. C supplies the correct reading ܐܬܐ (but not the missing negative). In consequence of this emendation ܐܬܐ = *τίνας* (not *τινὲς* as Wh. and Tisch.).

CHAPTER IV.

2. White's rendering of the H_{kl}. 'cum non admisti essent fidei qui audierant' adopted by Tisch. is erroneous. The Syriac is a literal translation of *μη συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν*.

3. ܐܬܝܬܐܐܬܐ with pl. points = *καταβολή*, here and chap. ix. 26; Mat. xiii. 35; Luke xi. 50; John xvii. 24, in Cod. C. Comp.

been sufficiently recognised by Editors. Dr Lee, for instance, has frequently in such cases printed **ܡܢܗ** for **ܡܢ** (cf. Acts i. 16, ii. 29, 37, vii. 2, xiii. 15, 26, etc.).

14. The fact that White renders **ܡܢ** by *certe* is not sufficient reason for claiming the support of the H_{kl}. for the reading **ܡܢ**, as against **ܡܢ** or **ܡܢ**. We have the same phrase in the Syr. Hex. for **ܡܢ** (with variants) in Ezech. xxxiii. 27, and for **ܡܢ** (with variants) in Num. xiv. 35 and Job i. 11.

16. 'Syr^{tr}. ἀντιλογ. αὐτ.' Tisch. We cannot, however, always determine the order in cases where **ܡܢ** is involved, cf. Tit. iii. 2, H_{kl}.

CHAPTER VII.

11. **Τίς ἐστι χρεία**] **τίς** [+ **ἐστι** margin] **ἦν** **χρ.** H_{kl}. No Greek authority is recorded for **ἦν**, cf. chap. ix. 2, 9 and Luke xxiv. 17. The verb **ἔστι** is regularly translated in the H_{kl}. by **ܡܢ**, its tenses being eked out by **ܡܢܐ**, **ܡܢܐܝܬܐ**. E.g. **ἔστι** = **ܡܢܐܡܢܐܝܬܐ**, **ἦν** = **ܡܢܐܡܢܐܝܬܐ**, **ἔ** = **ܡܢܐܡܢܐܝܬܐ ܡܢܐܝܬܐ**. Both **ἔσται** and **γενήσεται** = **ܡܢܐܡܢܐܝܬܐ**, and in the rendering of imperat. and inf. the two verbs also coincide.

17. Both Tisch. and Treg. add the H_{kl}. to the authorities for **μαρτυρεῖται**. This passive form however is always represented by a pass. in the H_{kl}. The text implied is **μαρτυρεῖ** * **αὐτῷ** γάρ. For the asterisk we should probably substitute an obelus.

20. In this verse the negative must be restored to the first clause. For **καθ' ὅσον**, instead of **ὅσον**, we have **ܡܢܐܝܬܐ ܡܢܐܝܬܐ**, the common translation of **τοσοῦτο**. **Οἱ μὲν γ. χ. ὁρκωμοσίας**, omitted by homoeot. in O, is now found in C. **Εἰσὶν** is detached from **γεγονότες** (as in ver. 23) and here translated as though it were **ἦσαν**. This last change however is probably not due to a various reading but to the fact that, when Jewish ceremonial is spoken of as still going on, our translator is accustomed to throw it back into the past. Cf. chap. ix. 6, 7, 13, 25, xiii. 11.

22. **καὶ** not expressed in H_{kl}.

26. ***Ἐπρεπεν** = **ܡܢܐܡܢܐܝܬܐ**. In the H_{kl}. **ܡܢܐܝܬܐ** is always used in translating **πρέπει**, as **ܡܢܐܝܬܐ** is, with the exception of this verse, in the Pesh.

CHAPTER VIII.

3. δῶρά τε HĒl. (C).

CHAPTER IX.

1. In the phrase 'ܐܠܗܐ ܕܡܪܝܢ = εἶχεν, ܡܪܝܢ ܕܡܪܝܢ is not affected by the gender or number of its subject. Cf. chap. x. 2, xii. 9; Mat. xix. 22; Mark iii. 10, iv. 5, xii. 44, etc. (Mat. xxi. 28 is an exception in ed. Wh. but not in Cod. C.)

'Tóte Arm.' Treg.; add HĒl.

2. HĒl. literally = ἐν ᾗ ἦν ἡ λυχή.

4. ܡܪܝܢ ܕܡܪܝܢ. The classical construction of the relative, a variation of the more usual form, ܡܪܝܢ ܕܡܪܝܢ ver. 2. In 1 Cor. viii. 6 both forms occur. See T. Skat Rørdam, Libri Judicum et Ruth sec. vers. Syr. Hex., p. 31.

9. HĒl. prob. καθ' ὃν referring to καιρὸν (but the reference to σκηνῆς is grammatically possible).

28. ܡܪܝܢ C O. This correction does away with the form ܡܪܝܢ (Wh.), a pl. which, according to grammarians, does not exist.

CHAPTER X.

1. αἰς C, om. O—αἰ οὐδ. δύνανται C O.

2. ἐπεὶ [οὐκ] ἂν ἐπαύσαντο = ܡܪܝܢ ܕܡܪܝܢ ܡܪܝܢ ܕܡܪܝܢ ܡܪܝܢ.

The difficulty of accounting for this translation may be measured by the fact that Tisch. cites the HĒl. for the omission, and Treg. for the insertion of the negative. The former seems to me correct, since ܡܪܝܢ ܕܡܪܝܢ is the regular equivalent for ἐπεὶ = alioquin. There seems to be some corruption in the next word (possibly of a construction similar to that in Mat. xi. 23 HĒl.).

7. ὁ Θεὸς at the end of the verse HĒl.

12. οὗτος δὲ—ἐν δεξιᾷ HĒl.

16. διάνοιαν according to both MSS. as in viii. 10.

CHAPTER XI.

11. Σάρρα + στεῖρα οὖσα HĒl.

13. ܡܪܝܢ may stand for either κομισάμενοι or λαβόντες but not for the third variant προσδεξάμενοι.

14. πατὴρ = **ⲡⲓⲥⲁ** with a possessive pronoun; in one passage (Mark vi. 1) an etymological translation is attempted, **ⲡⲓⲥⲁ ⲙⲁⲣⲓⲥⲁⲛ**.

15. ἐμνημόνεον **Ⲭⲓⲕⲓ**.

19. The **Ⲭⲓⲕⲓ** has δύναται (**ⲡⲓⲥⲁ**), not δυνατός (**ⲡⲓⲥⲁⲛⲁⲛ**)—καὶ before ἐν παρ. is not expressed.

20. πισ. περὶ τῶν μελ. **Ⲭⲓⲕⲓ**.

26. The authority of the **Ⲭⲓⲕⲓ** should be transferred from τῶν Αἰγύπτου (Tisch. Treg.) to τῶν ἐν Αἰγύπτῳ.

29. δίδωσαν + οἱ υἱοὶ Ἰσραὴλ (cf. Ex. xiv. 22, 29)—διὰ ξηρᾶς γῆς—κατεπόθησαν **Ⲭⲓⲕⲓ**.

31. ἡ ἐπιλεγομένη πόρνη **Ⲭⲓⲕⲓ**, and so our MS. in the Epist. of Clem. Rom. § xii. supported by the Constantinople MS.

εἰρήνη = **ⲡⲓⲥⲁ** always in **Ⲭⲓⲕⲓ**; = **ⲡⲓⲥⲁ** generally in Pesh. (but translated **ⲡⲓⲥⲁ** in Pesh. of Mat. x. 34; Luc. xi. 21, xii. 51; Acts xii. 20, xxiv. 3; Eph. ii. 14, 15; Jac. iii. 18; cf. Acts vii. 26; Col. i. 20). **ⲡⲓⲥⲁ** is also the rendering in the four disputed Cath. Epistles now printed with the Pesh., and in the Fragments of Isaiah published by Ceriani from Add. MS. 17,106, Brit. Mus., and assigned by him to the Philox. version (Mon. sacra et prof. v. 1).

32. καὶ τί] καὶ is not expressed in **Ⲭⲓⲕⲓ**, nor in Pesh.—γάρ με—Βαράκ τε (or καὶ Βαρ.) καὶ Σαμ. καὶ Ἰεφ. Δα. τε **Ⲭⲓⲕⲓ**.

τῶν ἄλλων προφητῶν = **ⲡⲓⲥⲁ ⲡⲓⲥⲁ** **Ⲭⲓⲕⲓ**, and so the Pesh. (cf. 1 Cor. xiv. 29, Pesh.). But elsewhere in the **Ⲭⲓⲕⲓ** οἱ λοιποὶ and not οἱ ἄλλοι (**ⲡⲓⲥⲁ ⲡⲓⲥⲁ**) is rendered by 'α **ⲡⲓⲥⲁ** or **ⲡⲓⲥⲁ ⲡⲓⲥⲁ** (**ⲡⲓⲥⲁ**).

34. στόματα] **ⲡⲓⲥⲁ** is without the pl. points both in the **Ⲭⲓⲕⲓ** and Pesh., cf. *aciem* Vulg.

35. γυναῖκες **Ⲭⲓⲕⲓ**.

ἐτυμπανίσθησαν] Translated by **ⲁⲃⲃⲁⲛ**. Cf. τυμπανίζεται, πλήσσεται, ἐκδέρεται, ἰσχυρῶς τύπτεται, Hesychius; τυμπανίζεται, ξύλω πλήσσεται, ἐκδέρεται, καὶ κρέματα, Suidas. These extracts throw some light on the **Ⲭⲓⲕⲓ** rendering.

37. ἐπειράσθησαν, ἐπρίσθησαν **Ⲭⲓⲕⲓ**.

38. **ⲡⲓⲥⲁ ⲡⲓⲥⲁ** (Cod.), these words should be transposed.—

probably *ἐν ἐρημίαις* HĶl. (‘**ܐ**’ being repeated before each of the following nouns, as in the Pesh.).

39. **ܥܡܐܢ** (Cod.), we must read **ܥܡܐܢ** as in the Pesh.—*τὴν ἐπαγγελίαν* HĶl.

40. *περὶ ἡμῶν κρείττον τι* HĶl.

CHAPTER XII.

1. *τοσοῦτον*. **ܕܢܐܢ ܡܢܐܢܐ**. It would have been a convenient practice to translate *τοιούτος* by **ܕܢܐܢ ܡܢܐܢܐ** and *τοιούτος* by **ܕܢܐܢ ܕܢܐܢ**, but there are several other instances of the correspondence which is found here (e.g. Mat. viii. 10, xv. 33; Joh. vi. 9, xii. 37; Acts v. 8; and also Apoc. xviii. 17).—*τρέχωμεν* HĶl.

2. *σταυρὸς* = **ܕܠܒܐ** HĶl. always; = **ܕܠܒܐ** Pesh. generally; but in this passage, in Mark x. 21 and Luke xiv. 27 the Pesh. has **ܕܠܒܐ**.

3. *εἰς αὐτὸν*, (or *ἐαυτὶν*) HĶl.

7. *εἰς παιδίαν ὑπομένετε* (imperat.).

τίς γάρ ἐστιν HĶl.

8. *νόθοι* = **ܕܠܒܐ**, Arab. **هَجِين**. So Darius Nothus = **ܕܠܒܐ**

ܕܠܒܐ, cf. Payne Smith, *Thes. Syr.*

νόθοι ἐστε καὶ οὐχ υἱοὶ HĶl.

9. *δὲ* not added HĶl.

11. *πᾶσα δὲ* HĶl.



πρὸς μὲν τὸ παρόν. Translated freely by HĶl. as if it were *πρὸς μὲν τὸν καιρὸν τὸν παρόντα*.

15. *δι’ αὐτῆς* HĶl.

18. *ὅρει ψηλαφωμένῳ*.

καὶ γνώφῳ καὶ σκότῳ, or *ζόφῳ* HĶl. (The Pesh. seems to have the order of the LXX. in Ex. x. 22; Deut. iv. 11, v. 22 (hebr. 19), *καὶ σκ. καὶ γν.*).

θύελλη is rendered in HĶl. by **ܕܠܒܐ**, which has the sense of the original word **לַחֲמִי** Deut. v. 19, (in the Pesh. by **ܕܠܒܐ**, as in Bar-Hebr., ed. Urm. and N. York, not **ܕܠܒܐ** as Lee and earlier Editors).

20. *θιγγάνειν* is here rendered by  (the constant rendering of *ἄπτεσθαι* except in Mark iii. 10) and not by  as in the two other instances of its occurrence.—*λιθοβ.* without addition HKL.

21. *Μωσῆς γὰρ* HKL.

22. *καὶ πόλει* HKL.

23. *πανηγύρει* is construed with the preceding words.—*ἀπογεγρ.* *ἐν οὐρ.* HKL.

24. *παρὰ τὸ τοῦ Ἀβ.* HKL. as in Pesh.


25. *παραιτ. τὸν ἐπὶ γῆς χρημ.* HKL.

28. *ἔχομεν—λατρεύομεν—αἰδοῦς καὶ εὐλαβείας* HKL.

CHAPTER XIII.

4. Our translator has understood *ἐν πάσιν* in a neuter sense. *πόρνους δὲ* HKL.




6. *καὶ οὐ φοβ.* HKL.

9. *παραφέρειςθε*, v. 1. *περιφ.* HKL. . There is a similar variation and HKL. rendering in Jude 12, where Treg. doubtfully assigns *παραφ.* to the HKL., but *περιφ.* is translated as here in the HKL. of Eph. iv. 14. Cf. also 2 Cor. iv. 10 and Mark vi. 55.

οἱ περιπατήσαντες HKL.

10. *ἐξουσίαν* HKL.

11. The verbs are rendered by past tenses, as in Pesh. See note on chap. vii. 20.—*τὸ αἶμα περὶ ἡμ.* HKL.

] It seems necessary to make the word plural. Cf. chap. x. 6, 8, 12, 18, 26.  = a special sin. See 1 John v. 16, 17 HKL.  = sin.

13. *ἐξερχώμεθα* HKL.

15. *Δι' αὐτοῦ οὖν* HKL.

17. *ὑπὲρ τῶν ψ. ὑ. ὡς λόγ. ἀποδ.* HKL.

18. *πεποιθασιν... ἔχομεν ἐν πάσιν, καλ.* HKL.

20. *Ἰησοῦν Χριστόν* HKL.

21. *ἐν παντὶ ἔργῳ εἰς—ποιῶν ἐν ὑμῖν* (without *αὐτῷ*)—omit *τῶν αἰώνων.* HKL.

22. *ἀνέχεσθε* HKL.

23. *ἡμῶν* HKL.

25. *Ἀμὴν* HKL.

Subs. Finita est Epistula ad Hebræos quæ scripta est ex Italia per Timotheum.

* Ὑπόθεσις τῆς πρὸς Ἑβραίους ἐπιστολῆς Παύλου.

Ἡ δὲ πρὸς Ἑβραίους ἐπιστολὴ δοκεῖ μὲν οὐκ εἶναι Παύλου διὰ τε τὸν χαρακτήρα, καὶ τὸ μὴ προγράφειν, ὡς ἐν ἀπάσαις ταῖς ἐπιστολαῖς, καὶ τὸ λέγειν, πῶς ἡμεῖς ἐκφενξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ* τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε, καὶ τέρασιν; τοῦ μὲν οὖν ἡλλάχθαι τὸν χαρακτήρα τῆς ἐπιστολῆς φανερά ἡ αἰτία· πρὸς γὰρ Ἑβραίους τῇ σφῶν διαλέκτῳ γραφεῖσα, ὕστερον μεθερμηνευθῆναι λέγεται, ὡς μὲν τινες^β ὑπὸ Λουκᾶ, ὡς δὲ οἱ πολλοὶ^γ ὑπὸ Κλήμεντος, τούτου γὰρ^δ καὶ σώζει τὸν χαρακτήρα. τοῦ δὲ μὴ προγράφειν τὴν ἐπιστολὴν^ε, αἴτιον ἡ ἀκολουθία· Ἀπόστολος γὰρ ἔθνῳν ὑπῆρχεν ὁ Παῦλος, ἀλλ' οὐχὶ Ἰουδαίων, ἐπεὶ δεξιὰς ἔδωκε τῷ Πέτρῳ, καὶ τοῖς Ἀποστόλοις κοινωνίας, ἵνα αὐτοὺς μὲν σὺν Βαρνάβᾳ εἰς τὰ ἔθνη, οἱ δὲ περὶ τὸν Πέτρον εἰς τὴν περιτομήν· ἐπειδὴ δὲ κοινωνία τὸ κήρυγμα, καὶ κατηχηθέντες ὑπῆρχον οἱ ἐξ Ἰουδαίων, ὡς ἀποστασίαν διδάσκει Παῦλος, εἰκότως τοῦ γνωρίσαι χάριν τὴν συμφωνίαν, Ἑβραίοις ἐπιστέλλει· γράφοντα δὲ πρὸς τούτους, προγράφειν Ἀπόστολον οὐ θέμις. μαρτυρεῖται δὲ καὶ ἐν τοῖς ἐξῆς ἡ ἐπιστολὴ ὑπάρχουσα Παύλου, τῷ γράφειν, ὅτι καὶ τοῖς δεσμοῖς μου συνεπαθήσατε. καὶ ἐκ τοῦ λέγειν, περισσότερον εὐχέσθε, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν. καί^ς ἐκ τοῦ λέγειν, γινώσκετε τὸν ἀδελφόν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὁψομαι ὑμᾶς. οὐδεὶς γὰρ ἂν, οἶμαι, ἀπέλυσεν εἰς διακονίαν Τιμόθεον, εἰ μὴ Παῦλος, καὶ τούτον τάχιον προσδοκῶν, τὴν ἰδίαν αὐτοῖς, ὡς ἔθος πολλαχοῦ, σὺν αὐτῷ παρουσίαν ἐπαγγέλλεται. πολλὰ δὲ καὶ ἄλλα γνωρίζουσιν ἡμῖν αὐτοῦ τυγχάνειν τὴν ἐπιστολὴν, ὡς καὶ ἡ ἀνάγνωσις αὐτῇ προοῖουσα διδάξει.

* Laur. Alex. Zacagnius, Collectanea Monumentorum Veterum Ecclesiae Graecae ac Latinae, Vol. I., p. 669.

Tit. om. Παύλου Syr.

* περὶ τοῦ Κ. διὰ τῶν Zac., διὰ τοῦ Κ. ὑπὸ τῶν Mill (Nov. Test. Gr.), Matthaei (D. Pauli Epist. ad Hebr. et Col.), ὑπὸ τοῦ Κ. διὰ τῶν Syr.

^β + λέγουσιν Syr.

^γ οἱ λοιποὶ Syr.

^δ τοῦ γὰρ Zac., τούτου γὰρ Mill Mat. Syr.

^ε + τὸ ὄνομα Mill Mat. cf. Syr.

^ς om. καὶ ἐκ τοῦ λέγειν...ἐπαγγέλλεται Syr.

* Κεφάλαια τῆς πρὸς Ἑβραίους ἐπιστολῆς Παύλου κβ'.

- I. Θεολογία Χριστοῦ ἐν δόξῃ Πατρὸς, καὶ ἐξουσίᾳ τῶν πάντων, μετὰ τῆς καθάρσεως τῶν ἐπὶ γῆς, ἀφ' ἧς ἀνέβη εἰς τὴν ἐπουράνιον δόξαν.
- II. Ὅτι οὐ λειτουργικὴ ἡ δόξα Χριστοῦ, ἀλλὰ θεϊκὴ, καὶ ποιητικὴ, διὸ οὐκ ἐπὶ τοῦ παρόντος αἰῶνος, ἐν ᾧ οἱ λειτουργοὶ, ἀλλ' ἐπὶ τῆς μελλούσης οἰκουμένης.
- III. Ὅτι ἐσαρκώθη κατὰ διάθεσιν, καὶ συμπάθειαν, καὶ οἰκειότητα, τὴν πρὸς ἡμᾶς, ἐπὶ σωτηρίᾳ ἀνθρώπων, τῇ ἐκ θανάτου, ἐπὶ τῆς πρὸς αὐτὸν οἰκειώσεως.
- IV. Ὅτι οὐ πιστευτέον Χριστῷ, ὡς Μωϋσῇ ἐπίστευσαν· καθ' ὑπεροχὴν δὲ τὴν Θεοῦ πρὸς ἄνθρωπον.
 - (1) Ἐν ᾧ ὅτι φοβητέον τῶν πάλαι τὴν ἔκπτωσιν.
- V. Προτροπὴ σπουδάσαι εἰς τὴν προδηλουμένην κατάπανσιν.
- VI. Τὸ φοβερόν τῆς κρίσεως παρὰ τῷ λόγῳ, τῷ διὰ πάντων, καὶ τὸ χρηστὸν τῆς χάριτος τῆς ἱερατικῆς παρὰ τῷ ὁμοιοπαθήσαντι ἡμῖν ἀνθρωπίνως.
- VII. Ἐπιτίμῃσις ὡς ἔτι δεομένοις εἰσαγωγῆς.
 - (1) Ἐν ᾧ προτροπὴ εἰς ἐπίδοσιν, ὡς οὐκ οὔσης ἀρχῆς δευτέρας.
 - (2) Παράκλησις σὺν ἐπαίνῳ.
- VIII. Ὅτι βεβαία ἡ ἐπαγγελία τοῦ Θεοῦ, καὶ ταῦτα σὺν ὀρκῳ.
- IX. Περὶ Μελχισεδέκ, τοῦ εἰς Χριστὸν τύπου κατὰ τὸ ὄνομα, καὶ τὴν πόλιν, καὶ τὴν ζωὴν, καὶ τὴν ἱερωσύνην.
 - (1) Ἐν ᾧ καὶ τοῦ Ἀβραὰμ προετιμῆθη.
- X. Ὅτι πάνεταί ἡ τοῦ Ἀαρὼν ἱερωσύνη, ἡ ἐπὶ γῆς οὐσα· ἵσταται δὲ ἡ οὐράνιος ἡ Χριστοῦ, ἐξ ἑτέρου γένους, οὐ κατὰ σάρκα, οὐδὲ διὰ νόμου σαρκίνου.

* L. A. Zacagnius, Collectanea Mon. Vet., Vol. I., p. 671.

Tit. om. Παύλου κβ' Syr.

III. ἐπὶ τῆς] διὰ τῆς Mill Mat. Cramer Catena, Syr.

IV. om. οὐ Mill Mat. Cram. Syr.

VII. εἰσαγωγῆς] + εἰς διδασκᾶς Syr., τῆς στοιχειώδους εἰσαγωγῆς Cram.

(1) ἐν ᾧ] καὶ Syr.

(2) καὶ παράκ. Syr.

VIII. καὶ τοῦτο Syr.

- XI. Ὑπεροχὴ τῆς δευτέρας διαθήκης παρὰ τὴν προτέραν ἐν ἰλασμῷ, καὶ ἀγιασμῷ.
- XII. Περὶ τοῦ αἵματος Χριστοῦ, ἐν ᾧ ἡ νέα διαθήκη, ὅτι τοῦτο ἀληθὲς καθάρισον εἰς αἰεὶ, οὐ τὰ ἐν αἵμασι ζώων τοῖς πολλάκις προσαγομένοις.
- XIII. Μαρτυρίαι περὶ τῆς μόνης καθάρσεως, καὶ προσαγωγῆς πρὸς Θεόν.
1. Ἐν αἷς προτροπὴ τῆς ἐν πίστει προόδου.
- XIV. Προτροπὴ σπουδῆς κατὰ φόβον τῆς ἐγγιζούσης κρίσεως.
- XV. Περὶ τοῦ καλὴν ἀρχὴν εἰς καλὸν τέλος προσαγαγεῖν.
- XVI. Περὶ πίστεως, τῆς καὶ τοὺς παλαιοὺς δοξασάσης.
- XVII. Περὶ ὑπομονῆς ἐν ἀκολουθήσει Χριστοῦ.
- XVIII. Περὶ σωφροσύνης ἕως καιρὸς κατορθώσεως, μὴ ἀποτύχωμεν αὐτῆς, ὡς Ἡσαΐ, μὴ εὐρὼν τόπον μετανοίας.
- XIX. Ὅτι φοβερώτερα τῶν ἐπὶ Μωϋσέως τὰ μέλλοντα, καὶ πλείονος ἄξια σπουδῆς τὰ νῦν.
- XX. Περὶ φιλαδελφίας, καὶ φιλοξενίας.
1. Ἐν ᾧ περὶ σωφροσύνης.
2. Περὶ αὐταρκειᾶς.
3. Περὶ μιμήσεως πατρῶν.
- XXI. Περὶ τοῦ μὴ σωματικῶς ζῆν κατὰ νόμον, ἀλλὰ πνευματικῶς κατὰ Χριστὸν ἐν ἀρετῇ.
- XXII. Εὐχὴ πρὸς Θεὸν περὶ τῆς εἰς ἀρετὴν ἀγωγῆς, καὶ οἰκονομίας. Στίχοι οβ'.

XIII. — ἐν αἷς / καὶ Syr. (O).

XVII. ἐν ἀκολ. Syr. marg. (O). Syr. text in puritate.

XX. περὶ φιλοξ. καὶ φιλαδ. Syr.

XXII. περὶ * τῆς ζωῆς καὶ / τῆς εἰς Syr. (O).
om. καὶ οἰκονομίας Syr.

מסב

מִיָּמָה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.

HEBR. IX. 24.

מסב

מִיָּמָה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.

HEBR. X. 15.

מסב

מִיָּמָה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.
הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.

HEBR. X. 26.

מסב

מִיָּמָה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.
הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.

HEBR. X. 32.

מסב

מִיָּמָה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.
הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.

HEBR. XI. 1.

מסב

מִיָּמָה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.
הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.

HEBR. XI. 8.

¹ T. הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.

² T. הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה הָאֵלֶּה.

6 מיטען הארץ האלטן זיך.

מל

מיטען הארץ האלטן זיך וואס האט דאס?

HEBR. IV. 14.

מל

מיטען הארץ האלטן זיך וואס האט דאס?

HEBR. V. 12.

מל

מיטען הארץ האלטן זיך וואס האט דאס?

HEBR. VII. 1.

מל

מיטען הארץ האלטן זיך וואס האט דאס?

HEBR. VII. 18.

מל

מיטען הארץ האלטן זיך וואס האט דאס?

וואס האט דאס?

HEBR. VIII. 1.

מל

מיטען הארץ האלטן זיך וואס האט דאס?

HEBR. IX. 11.

מל

מיטען הארץ האלטן זיך וואס האט דאס?

HEBR. IX. 16.

¹ וואס האט דאס? T.

² וואס האט דאס? T.

מִנְחָה וְהַלֵּל וְהַלֵּל חֲבִיתָא.

מג

מִנְחָה וְהַלֵּל וְהַלֵּל חֲבִיתָא.

HEBR. I. 1.

מג

מִנְחָה וְהַלֵּל וְהַלֵּל חֲבִיתָא וְהַלֵּל חֲבִיתָא וְהַלֵּל חֲבִיתָא.

HEBR. II. 5.

מגב

מִנְחָה בְּהַלֵּל וְהַלֵּל חֲבִיתָא.

HEBR. II. 14.

מג

מִנְחָה¹ וְהַלֵּל חֲבִיתָא \ כְּבִיתָא וְהַלֵּל חֲבִיתָא.

HEBR. III. 7.

מג

מִנְחָה² וְהַלֵּל חֲבִיתָא כְּבִיתָא וְהַלֵּל חֲבִיתָא \ .

HEBR. IV. 11.

These titles of the Lessons are taken from the body of the text in the Cambridge MS. (C). Some various readings are found in the Table of Lessons for the Epistles of S. Paul (מִנְחָה וְהַלֵּל חֲבִיתָא) (מִנְחָה, which stands at the beginning of the same MS. These are denoted by T.

¹ T. מִנְחָה וְהַלֵּל חֲבִיתָא.

² T. מִנְחָה וְהַלֵּל חֲבִיתָא כְּבִיתָא וְהַלֵּל חֲבִיתָא.

କ

କିଞ୍ଚିତ୍ ଶାଳା

ଏକ ଶୁକ୍ଳେ କେବଳ ଶାଳା କ
ଏକ ଶୁକ୍ଳେ କେବଳ . କେବଳ [xiii. 9]

କଥାଳା" . କଥାଳାଳା କେବଳ କ
କେବଳ ଶାଳା କେବଳ ଶାଳା [xiii. 20.]

କଥାଳାଳା କଥାଳାଳା

କଥାଳାଳା କଥାଳାଳା

କଥାଳାଳା ୦. କଥାଳାଳା \ ୦ କେବଳ * ୦.

اللقاح. من شأنه أن يخلصنا من فيروس كورونا.

ਕਰਮਾਂ ਕਰਿ ਕਰਿਅ ਚਲਿ ਜੋ ਧਰਮ

וּבְחֵן הַמִּשְׁכָּה : חֶלֶק הַמִּשְׁכָּה
[vi. 13] מִן הַמִּשְׁכָּה : חֶלֶק הַמִּשְׁכָּה

٦ مَقَامَاتُ : ١٢ مَقَامَاتُ [VII. 1]

കുറിപ്പ് : കമ്മ്യൂണിറ്റി മീറ്റിംഗ് നടത്തിയതിനെ തുടർന്ന്

කළමනාකරණ ක්‍රියා

புறநாடுகளுக்கும் உதவி செய்து, உயர்ந்த

॥ ॐ नमो भगवते वासुदेवाय ॥
 [VII. 11]

കിരീടം കിരീടം

കുടുംബം നല്ല ഒരു കുടുംബം

ಕಿರುಕ ಪಾ. : ಮೂರು ಕಡಲುಗಳ.

ਕਰਮ ਅਲਾ : ਕਰਮ ਅਲਾ : ਕਰਮ

നമുക്കു ്കുറിയു കയ്യു ക
 യു കയ്യു കയ്യു കയ്യു^[VIII. 7]

❖.Kthazh.ṣa Kithay Kthazh.

[illegible][illegible]

தமிழ் வட்டம் அமைக்கப்பட்டது

۱. اقلیم قلیس - مازندران *

௧. அம்ம கருகி லு லு கருகி லு லு
 ௨. அம்ம கருகி லு லு கருகி லு லு [x. 5]

^a : ക്ഷിപ്രം 0.

^b ~~Kunz~~ O, om. C.

^c ചരികുല O.

^d **ചരിത്രം 0.**

0. $\nabla \cdot \mathbf{u} = 0$.

ඒක. කතෘත්වයේ කතෘත්වය
 කතෘත්වයේ කතෘත්වය ^අ කතෘත්වය
 කතෘත්වයේ කතෘත්වය කතෘත්වය
 කතෘත්වයේ කතෘත්වය කතෘත්වය
 කතෘත්වයේ කතෘත්වය කතෘත්වය
 කතෘත්වයේ කතෘත්වය කතෘත්වය

[II. 9]

කතෘත්වයේ කතෘත්වය කතෘත්වය
 කතෘත්වයේ කතෘත්වය කතෘත්වය
 කතෘත්වයේ කතෘත්වය කතෘත්වය

කතෘත්වයේ කතෘත්වය කතෘත්වය [K] 1

කතෘත්වයේ කතෘත්වය කතෘත්වය [III. 1]

කතෘත්වයේ කතෘත්වය කතෘත්වය

කතෘත්වයේ කතෘත්වය කතෘත්වය [C]

කතෘත්වයේ කතෘත්වය කතෘත්වය

කතෘත්වයේ කතෘත්වය කතෘත්වය [IV. 1]

කතෘත්වයේ කතෘත්වය කතෘත්වය

කතෘත්වයේ කතෘත්වය කතෘත්වය [IV. 11]

කතෘත්වයේ කතෘත්වය කතෘත්වය

C. f. 208. v. 2.

කතෘත්වයේ කතෘත්වය කතෘත්වය

කතෘත්වයේ කතෘත්වය කතෘත්වය

කතෘත්වයේ කතෘත්වය කතෘත්වය [V. 11]

^a ^අ altered to කතෘත්වය.

^b කතෘත්වය \ කතෘත්වය * O.

^c කතෘත්වය CO, originally කතෘත්වය in C.

කතෘත්වය O.

කතමුණ^a . කත මුණ^a ක
 මත පිටින කවි ක
 . මුණක මුණක කවි
 කවික කවි^b කවි මත
 මත කවි . මුණක කවි
 . කවි : මුණක කවි
 . මුණක කවි
 කවික කවික කවි
 . කවික මුණක කවි
 කවි කවි මත කවි
 කවි කවි

C. f. 208. v. 1. . පිටින කවි කවික කවි^{a*}

මුණක කවික කවි
 . කවික කවික කවි
 කවික කවික කවි
 කවි : කවි
 . කවික කවික
 කවි කවික කවි
 කවි . කවික කවික

ක
 [I. 1]

ක
 [I. 5]

^a MS. කතමුණ.

^b Hebr. x. 34.

^c Hebr. xiii. 19.

* University Library, Cambridge, Add. MS. 1700 (C), New College Oxford MS. No. 333 (O).

^d කවික කවි O.

ליתעל נלעל נלעל נלעל.

נלעל נלעל נלעל נלעל נלעל

תעלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל 18

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל 19

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל 20

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל 21

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל 22

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל

נלעל נלעל נלעל נלעל נלעל נלעל 23

נלעל נלעל נלעל נלעל נלעל נלעל

וְעַתָּה מִיָּדָא. מִיָּדָא מִיָּדָא

9

תָּחִיב דְּחִיבֵי דְּחִיבֵי :

10 דְּחִיבֵי לְ חִיבֵי. דְּחִיבֵי

לְחִיבֵי לְ חִיבֵי לְ חִיבֵי :

לְחִיבֵי לְחִיבֵי פִּלְסִי.

11 דְּחִיבֵי לְ חִיבֵי דְּחִיבֵי

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי.

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

12 דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי :

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

לְחִיבֵי לְ חִיבֵי דְּחִיבֵי.

13 דְּחִיבֵי דְּחִיבֵי לְ חִיבֵי

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

14 דְּחִיבֵי לְ חִיבֵי לְ חִיבֵי

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

15 דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

f. 216. r. 2. דְּחִיבֵי דְּחִיבֵי

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

16 דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

9

17 דְּחִיבֵי דְּחִיבֵי דְּחִיבֵי

11. Cod. אֶתְּנָה.

2 לביטחון נחשבים אל חכמה.

כד מזה חכמה נחשבים.

הכלל כל חכמה נחשבים.

f. 216. r. 1.

3 נחשבים אל חכמה. נחשבים אל חכמה.

הכלל נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

4 נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

5 נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

6 נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

7 נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

8 נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

9 נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

נחשבים אל חכמה. נחשבים אל חכמה.

25 ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਅੰਤਰਿ
ਅੰਤਰਿ ਅੰਤਰਿ ਅੰਤਰਿ ਅੰਤਰਿ ਅੰਤਰਿ :

[illegible]

לְיָחִיד אֲבִיב מִדָּם : מִשְׁכָּח הֵם
 מִשְׁכָּחֵהוּ בְּדֵי אֲחִיזָה : חֶסֶד עֲזָרָה
 וְהֵם אֵלֶּה מְבַרְכִּים אֹתָם : לֵאמֹר
 לְיָחִיד : אֵלֶּה הֵם לְעֹלָם : 27

הם הולכים שם ואם
למטה השלם הכולל
אם תבנה. אולם השלם
הוא הכולל. מזה כדברים
האחרים מזה הולכים שם.
הכולל. הכולל השלם

[illegible]

29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 54

الحيف. وكاف مع كل واحد حذو.

..ചർച്ച നടത്തിയതിനുശേഷം

... $\frac{1}{2}$...

18 مَحَبَّةٌ بِحَبِّ حَقِّهِ وَتَحَرُّ حَقِّهِ ۝ ۱۸

∴ Kreislauf abschließen ist

ملوكهم : ملوكهم

19 سالہ کا زمانہ : کلہ

ಇದೇ ಕಾರಣದಿಂದ : ಅಂತಃ

ചകുലം താങ്ങുന്ന ചിത്രം

କି. ନିଧିଆ ଗୁରୁ ଶ୍ରୀମତୀ କି. 20

محرم الحرام الحرام الحرام

ಕೃಷಿ ಶಿಕ್ಷಣ ಪ್ರಕಾಶನ : ಮೈಸೂರು

কুমার .খিদি কী-এ সার-এ 21

കൂടാതെ കരയ്ക്കു കലി.

..ഇന്റർവ്യൂ ചെയ്യാൻ ..

22. ۱۹۵۱ء کی جنگ اور کشمیر

.. සමස්ත කිසි අවස්ථාවක

മലിനകരം നാലാം നാലാം

ಕುಸು ಕೂಸಿಲಾ .ಕುಸು

23. **انتخابات۔** انتخابات کا معنی ہے۔

செய்து. பலகலை நிகழ்வுகள்.

பெரிய கல்வெட்டு

24 **ሰላም ሕይወት ሕይወት ሕይወት**

பலகை கிணறு கிணறு

•. உணர்வு என யு பு கி டு

כתיב אלף בית

31 לפי שכל מלה. כחמה

יבד וכו' וכל המלה וכו'.

לפי שכל מלה. כחמה

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

32 וכו'. כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

33 וכו'. כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

34 כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

35 כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

36 כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

כחמה. כחמה. כחמה.

37 כחמה. כחמה. כחמה.

34. Cod. כחמה.

כחיתא חילתא כחיתא
 .כחיתא .כחיתא

* * * * *

כחיתא * * * xi. 28

כחיתא חילתא כחיתא
 כחיתא חילתא כחיתא
 * * * כחיתא

כחיתא חילתא כחיתא 29

כחיתא חילתא כחיתא

כחיתא חילתא כחיתא : כחיתא

f. 215. r. 1.

כחיתא חילתא כחיתא

כחיתא חילתא כחיתא * * * 30

כחיתא חילתא כחיתא

ۛۛۛۛ ۛۛۛۛ ۛۛۛۛ

ۛۛۛۛ ۛۛۛۛ

ۛۛ

Q. 8. 7

FEB 5 - 1947

FEB 5 - 1947

FEB 5 - 1947

